Evan Collazo

Professor Judith Lustig

Cultural Anthropology 112

4/20th/2026

Writing Assignment 2 Cultural Anthropology 112 The Production, Consumption, And Exchange Of Forging, Horticulture, Herding, And Agricultural

The production, consumption, and exchange of forging, horticulture, herding, and agricultural are seen in many cultures of Anthropology. This is also talked about how tribes used in many cultures when Anthropologists study them. The production of forging in many cultures was used to produce the food they needed to in a more efficient way by gathering, hunting, and fishing to have a stable livelihood. This would also help when the Bushmen would consume a lot of food when forging it. The exchange of these goods would also increase the production and consumption from the forging in their economies that helped expand the markets, supply, tribes, land, and population. According to Haviland in Chapter 7 he says that this common practice for tribes to thrive, live and expand. "Human groups (including food foragers) do not exist in isolation except occasionally—and even then not for long. The bicycle this Bushman of southern

Africa is riding is indicative of his links with the wider world, just as the wild tsama melons (watermelons), bow, and quiver of arrows speak of his traditional hunter-gatherer life. For 2,000 years, Bushmen have been interacting regularly with neighboring farmers and pastoralists. Moreover, food foragers have supplied much of the commodities desired by the rest of the world, such as the elephant ivory used for keyboards on pianos so widely sought in 19th-century North America." Haviland 2017 #160. Which means the tribes had more market supply to sell with other people to make more supply with the money. The tribes of the Bushmen would supply their tribes which would expand the tribes by being able to feed more people in the tribes leading to tribal expansion by population, land, and supply to maintain the tribes. The supply of the food when forged would also increase the population of the tribe then the tribe would thrive, then expand its land to make and do more forging.

The same can also be said about horticulture in tribes like the ones in Southeast Asia. Where they do farming and make sure the farm grow when they were not getting any rain for a couple days. This production was very successful in Vietnam, Laos, and China to make it's rice. The production of the rice patties made sure that they can keep the water and it can grow with the water being there for a long time so that way they can produce during droughts. This farming method is the most effective in production. This also would help with famines the Asians would have meaning they can store food that just grown then next year to have food when there was no food. This would keep supply while doing consumption at normal levels with a population of the tribe while having the drought/famine. According to Haviland Chapter 12 he talks about how they trade and produce with other countries/communities/tribes, "Each tribe consists of one or more self-supporting and self-governing local communities (including bands) that may then form alliances with others for various purposes. As in the band, political organization in the tribe is often informal and temporary. Whenever a situation arises requiring political integration of all or several groups within the tribe—perhaps for defense, to carry out a raid, to pool resources in times of scarcity, or to capitalize on a windfall that must be distributed quickly lest it spoil—groups come together to deal with the situation in a cooperative manner. When the problem is satisfactorily solved, each group then resumes autonomy.

In many tribal societies, the organizing unit and seat of political authority is the clan, composed of people who claim descent from a common ancestor. Within the clan, elders or headmen and/or headwomen regulate members' affairs and represent their clan in interactions with other clans.

The elders of all the clans may form a council that acts within the community or for the community in dealings with outsiders. Because clan members usually do not all live together in a single local community, clan organization facilitates joint action with members of related communities when necessary. Leadership in tribal societies is relatively informal. The Big Man common in Melanesian cultures in the South Pacific illustrates this. Heading up localized descent groups or a territorial group, such a leader combines a measure of interest in his community's welfare with a great deal of cunning and calculation for his own personal gain. His power is personal, for the Big Man holds no political office in any formal sense, nor is he elected. His prestige as a political leader is the result of strategic acts that raise him above most other tribe members and attract loyal followers who benefit from or depend on his success." Haviland 2017 #273. This also would help Asian countries to help them trade for things they did need with trading food. Herding was the same with Asian tribes of Southeast Asia. The herding would also make sure to produce and trade with the abundance of food they got from herding pigs in farms like Laos. The Herding would lead to production and supply for food, clothing and trade for many nations that needed these things but no one around them was producing them which ease the problem of consumption from others.

Agriculture is another example of this cycle of production, consumption and exchange. Where places in Asia would use most of that land to make long fields larger than western style farming. For example, the Arabs would expand the land and then use a underground water system to hydrate the land, farm, and crops. They had underground water system in the Middle East, The Horn of Africa, and North Africa. Romans would also help them in North Africa have underground water systems that way they can farm in the Sahara Dessert. This would help with the production of Agriculture in the Sahara Dessert when the Romans would use the underground water to make the farms to produce crops for the rest of the empire. This would lead to more supply growth within the empire to fund everything while trading with consumption and exchange with other places with different empires. According to Haviland Chapter 8 the exchange, trade, and consume with the Agriculture they made, "'"In societies without a money economy, the rewards for labor are usually direct. The workers in a family group consume what they harvest, eat what the hunter or gatherer brings home, and use the tools they themselves make. But even where no formal medium of exchange such as money exists, some distribution of goods takes place. Anthropologists often classify the cultural systems of distributing material goods into three modes: reciprocity, redistribution, and market exchange. Reciprocity refers to the exchange of goods and services, of roughly equal value, between two parties. This may involve gift giving. Notably, individuals or groups in most cultures like to think that the main

point of the transaction is the gifted object itself, yet what actually matters are the social ties that are created or reinforced between givers and receivers. Because reciprocity is about a relationship between the self and others, gift giving is seldom really selfless. The overriding, if unconscious, motive is to fulfill social obligations associated with establishing or reaffirming relationships. Moreover, gift giving without expecting or desiring a counter gift may bring prestige, enhancing someone's social status, as discussed later in this chapter." Haviland 2017 #185-190." The Saudis would also do this underground water system to help them do farming in parts of the dessert to install that underground system. This way the land would become fertile. This leads to many Arab markets growing supply when in Libya would have underground water systems to make the farms to produce the supply. The consumption can be maintained because of the water supply in a place where it is dry. This increases the food, expand farms, and markets with trade in Libya with the Arab world.

Cultural Anthropology: The Human Challenge Chapter 7. Patterns of Subsistence: Haviland 2017

Cultural Anthropology: The Human Challenge Chapter 8. Economic Systems: Haviland 2017

Cultural Anthropology: The Human Challenge Chapter 12. Politics, Power, War, and Peace: Haviland 2017